

THE CREATION OF THE PRINCE.

A Sermon Preached in the Colledge
of *UWestminster*, on *Trinity Sunday*,
the day before the Creation of the most
Illustrious PRINCE of Wales.

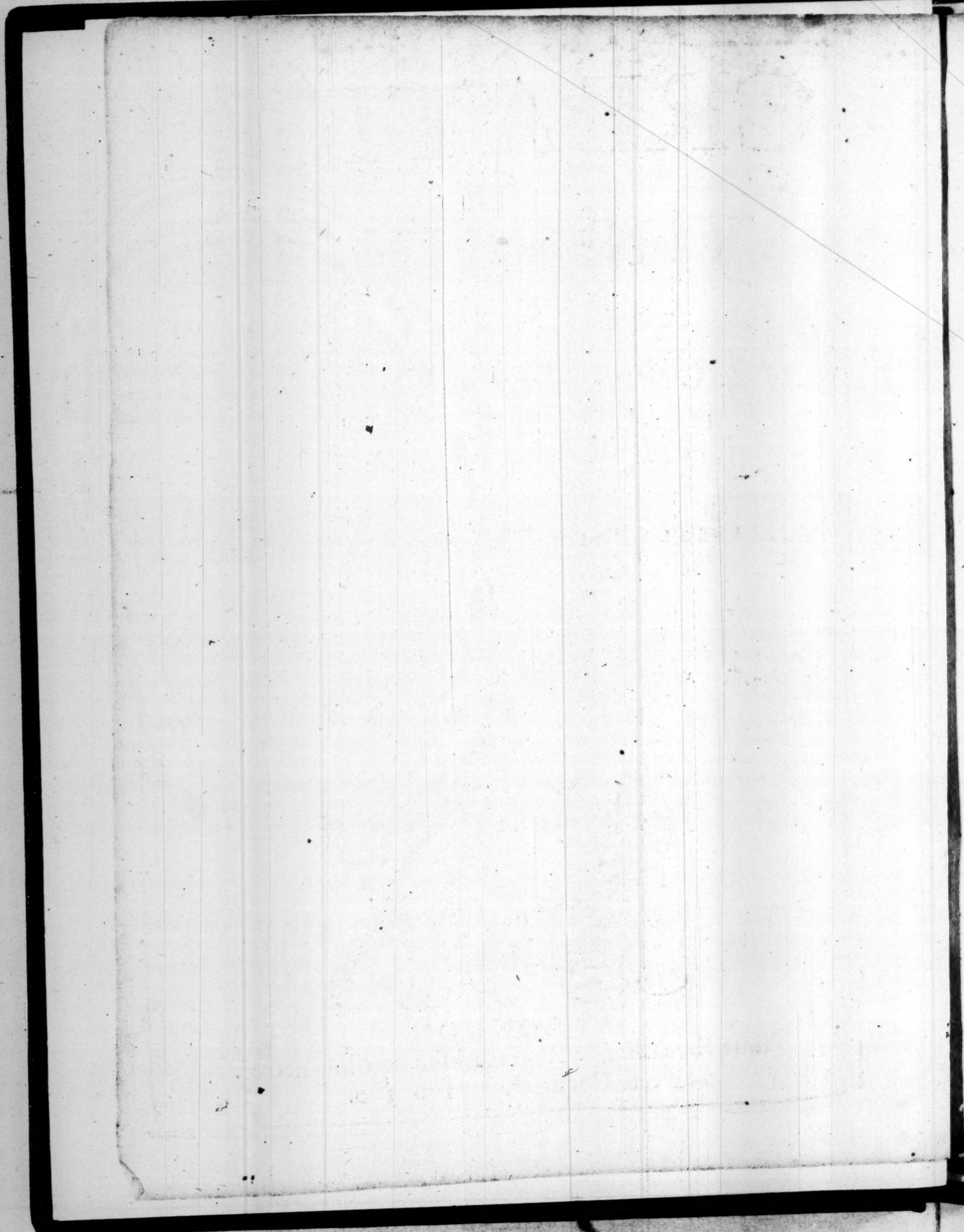
By

DANIELL PRICE, Chapleine in Ordinary, and
then in attendance on the PRINCE.



AT LONDON

Printed by *G. Eld*, for Roger Jackson, dwelling neere
Fleete Conduict. 1610.



The Epistle

Les Souverains



To the right Honourable Lord,
worthy the confluence of all honora-
 ble happinesse, ROBERT Earle of Salisbury,
Lord high Treasurer of England, one of the Oracles
 of his Maiesties most Honourable Priuie
 Counsaile, Knight of the tref-noble
 order of the Garter.



OST HONOVABLE,
most wise, most worthy Lord, it is
the second time I present a testi-
mony of my most humb'e obser-
uance to your honour: The beames
of that splendor of goodnesse
in you, haue shined upon many
sonnes of those two Sisters, the Church and Com-
mon-wealth, among whom I doe most icyfully ac-
knowledge my happinesse, in obteyning an honoura-
ble promise, by the mediation of My royall Maister,
the illustrious PRINCE.

The Widowe in the Gospell offered to the trea-
sure, a litle Money; the Woman a little Oyle, to
her Sauour: Another in the Story, a little water to

A 2

his

*his Soueraigne : my little I offer to your honour , is
much lesse then theirs : If this shall adde any life to
my suite, and procure any more fauour from your ho-
nour , I shall acknowledge how you worthily imitate
God him-selſe , who rewardeth an houres worke
with a dayes wages : which God as hee hath already
endowed you with the heart of Prudence, so I hope he
will ener-direct your Lordship with his hand of Pro-
uidence, that you may bee famous to posterity, grati-
ous to This Kingdome , and glorious in His King-
dome : this I wish, this I pray for, thus I rest.*

Your honours in all
dutifull obseruance

DANIELL PRICE.



A Sermon preached in the Ab-
bey of *Westminster*, on *Trinity*

Sunday, the day before the Creation of
the illustrious and gracious Prince
HENRY Prince of Wales.

Psal. 51. 10.

Create in mee a new heart.



Right Reuerend, Right Honora-
ble, Worshipfull, and Well-be-
loued : They that haue wayed
finnes in the ballance of iniqui-
tie, haue found some to be more
heauy then others, by many de-
grees, either in the Causality, (as the Schooles
speake) as that sinne of *Lucifer*, or in the genera-
lity, as the sinne of *Adam*, or in the deformity, as
the sinne of *Iudas*, or in the difficulty of Pardo-
ning, as the sinne of *Iulian*: These be finnes of the
highest eleuation, towring, and mounting vp to
call for perpetuall desolation, and branded with
B for

*Albertus in
compend.
Theolog.*

the blackest character that euer any finnes were.

For other finnes the auncient haue compared them to sundry beasts, to shew the beastlinesse thereof, *Enuie* to a Dogge, *Anger* to a Woolfe, *Sloth* to an Asse, *Auarice* to a Hedgehogge, *Gluttony* to a Beare, *Luxurie* to a Boare: Some others haue described them by some diseases, to manifest the fulsomnesse and loathsomnesse thereof, *Pride* by an inflammation, *Luxurie* by a Feauer, *Enuie* by a Leprosie, *Anger* by a Phrensie, *Sloth* by a Lethargie, *Auarice* by a Dropisie, *Superstition* by the Plague, and these bee common, O too common euer since the sonnes of *Adam* receiued the tainture of bloud from the first offence of their first father!

But what commerce haue the Saints with finnes? there is no felowship betweene righteousness and vnrighteousnesse, no communion betweene light and darknesse; and if one wombe cannot containe *Jacob* and *Esau*, one house the *Arke* & *Dagon*, one Temple prayer & merchandise, one heauen *Michael* and the *Dragon*, how shall one soule retaine polution and sanctification? Saint *Iohn* testifying, that he that is borne of God doth not sinne, neither can he sinne, because hee is borne of God: but *David* hath confessed though a Saint, a King, *qui habuit sanctitatem, non solum unctionis sed functionis*, that by his owne experience he found it, that seauen times a day doth the righteous fall. And herevpon Saint *Hierom* to reconcile

Gen. 25. 22.
I. Sam. 5. 4.
Math. 21. 13.
Reu. 12. 7.
I. Ioh. 3. 9.

Austin.

Epist. 46.

concile these two places, asketh the question, *Si iustus quomodo cadit, si cadit quo modo iustus*, and answereth himselfe, that he falleth by sinne, riseth by grace, falleth by his fault, riseth by his faith, or as another, *homo cadit non iustus*, as a man hee offendeth, but as a Christian man hee reconcileth himselfe to God: and being borne of God, sinneth not: nay as Saint *Iohn* speaketh, he not onely doth not sinne, but he cannot sinne, that is, desperately, without remorse they cannot sinne, and presumptuously without feare they doe not sinne, neither do, nor can, sinne desperately as *Cain* did, presumptuously as *Pharaoh* did; maliciously as *Iudas* did; blasphemously as *Iulian* did, for the seede of God remaineth in them.

Zanchius.

1. Iohn. 3. 9.

Howsoever therefore the slips and slidings of the best seruants of God be registred, that he that standeth may take heed least he fall, yet no one of them hath falne finally, totally: And howsoever, this sweete singer of Israell (whose heauenly *Antheme* I haue chose for this solempne celebrity) though his foote had almost slipt, nay though hee had fallen, and descended downe, downe, downe into the shadowes of death, into the snares of death, into the Chambers of death, yet behold his sunne-rising as Orient as euer it was, he is againe created to walke in righteousness and holinesse before God all the dayes of his life. The word **CREATED**, will be the summe of my succeeding discourse: first thereby to remember those many that haue this day re-

Lord Bishop
of Lincolne,

*Lorinus in 2.
Act. Apost.*

ceiued holy order heere, from that honourable Prelate, and most reuerend Father, who most carefully aduised them of the dignity and duty of that function, and who are now created anew, and are to forsake all the world, nay their owne selues, as the Disciples did, & in the prime of the Church those *Primitiues* that would be no *Possessiuers*, some left all they had, others sold all, others gaue all; so these should so much neglect all things for Christes sake, as that they were at the first created to the image of the earthly man, earthly, so now they should be created to the image of the Lord from heauen, heauenly.

Psal. 148.

Psal. 8.

And secondly, my choice of this Text was chiefly to solemnize this great Feast of the CREATION and inuestiture of my most gracious Lord and Maister the Prince, to adde solemnity to which Feast, were I as able as willing, I would take the course that *Dauid* in 140. Psalme, to call from the heauens, the Angels, and armies thereof, Sunne, Moone, Starres, heauens of heauens, and the waters that be aboue the heauens, I would descend from the orbes and arches, and summon the ayre, fire, snow, vapors, and winds. I would enter into the Ocean, and raise the Dragons, and all deepes, fishes of the seas, and all that passeth through the pathes of the seas. I would warne a Conuocation of all the world, and muster together mountains, and all hilles, fruitefull trees, and all Cedars, beastes and all cattell, creeping

creeping thinges and feathered fowles, Kings of the earth, and all people, Princes and all Iudges of the world, young men and maidens, old men and children to praise the name of the Lord: for if euer, now we may say, Blessed be the eyes, that see the things that we see, so royall, learned, and religious a King, so noble, worthy & gracious a Prince, the kingly father so happy, so excellent, the princely Sonne so rarely vertuous, so obedient, though I will not say as those heathen did of the Apostles, gods haue descended to vs in the likenesse of men, yet I will with the heathen Historian confesse, *αρχον* *is τὸ θεῶν εἰκων*, a Prince is an Image of God, which title is the most glorious chaplet, coronet, frontlet, tablet, bracelet of a Christian Prince.

Xenophon.

At the Feast of the Natiuity wee are taught to bee borne againe: at the Feast of Easter to rise againe, at the Feast of Whitsonde to pray for the spirit, at this Feast of Trinitie to receiue the spirit, and by this great and solemne long wished-for Feast of this CREATION, wee are taught to pray for the creating of new hearts, good soules, religious spirits, honest consciences. And howsoeuer the head of my Text serueth only for the Prince, the CREATION, yet the body of my Text serueth for all people, it is the renouation of the mind [*Create in me a new heart*] I haue prouided this messenger to send vp to heauen for new souls; an ambassadour quicke of speed, faithfull for trust, happy for successe, whom neither the tediousnesse

Aug. de Temp.

Esay. 38.3
2. Kings. 4. 32.
Math. 5. 7.

Austin in
Soliloq.

Disiſto.

Due partes.

of the time, nor difficulty of the passage can hinder, but as a chariot of fire will presently be lifted vp into the presence of the Almighty to seeke his assistance. It is the messenger that *Ezekias* vsed to haue the charter of his daies renewed: that *Elisba* vsed to haue the Sunamites childes soule renewed: that the sicke of the *palsie* vsed to haue his hands, and feete renewed, and that *Dauid* vsed to haue his heart renewed. It is prayer, the language of heauen, the tongue of *Canaan*, the speech of *Zion*, the musick of *Ierusalem*, the harmony of sinners, the melody of Saints. It is that fire which being kindled by the spirit of God, in the Temple of the soule, will euer burne vpon the Altar of the heart, and euer ascend from the censor of the Tongue, till thou hast obtained of God the petition of *Dauid*, Create in me a new, cleane, pure, vndefiled, vncorrupted heart. I will onely insiſt vpon these two parts; first the greatnesse of his suite; no purgation, or cleansing, or curing, or recouering, or quickning, but a new creating; *Create in mee*. Secondly, the greatnes of his sore & sorrow, not his hand, or foot, or eye, or head, only ill affected, but his heart, the best member, the *Metropolis* of his soule, *Create in mee a new heart*. And of these briefly, praying as Saint *Austin* did on the like occasion, *Deus faciet hunc textum tam commodum quam accommodatum*. God make this text so commodious for our soules, as accommodated for these our times. And first for the Creation.

The

The Creation is the Genesis of the booke of God, the first Act in Nature, as Heathens confesse, the first ouerture of Gods power, as Diuines witness, a worke so wonderfull, that the Atheist inquireth of *Plato, quæ ferramenta, qui vectes, quæ molitiones, quæ machina, tanti operis fuerunt*, what were the Engins, posts, machinations, pullyes, leauers, pillers, scaffolds, of so great and wonderfull a worke.

Who can imagine that so many things, diuerse in quality, immense in quantity, high in sublimity, deepe in profundity, could euer bee made: that so many sinews and ioynts, and connexions and con-catenations should bee so orderly disposed in that great Fabrique: *Nasci*, to be borne is a wonder, a body though little, to bee so framed, the ioynts to mooue so actiue, the sinews to stirre so nimbly, sences to vtter force so sharply, the lungs to breath so powerfully, it drew *Iob* into admiration, and to aske who hath framed thee in the wombe? but to bee *Created*, a world so massy, so mighty, vnlesse man looke with the eyes of Grace, through the windowes of Nature, hee cannot as a naturall man perceiue it: but *Moyse* taught it, *Plato* learned it, and though the *Atheist* do not beleeue it, yet in the first of Genesis, in the Capitall Characters of Heauen and Earth it is described, and some vnder-take to free *Aristotle* from denying the Creation, though his workes do much op-pugne it, hee being as ambitious to ouer-come all other

*Prima pars.
Hesiod.
Ouid.
Plato.
vide Phillip.
Mornay lib. 10
de vera Religione.
Tull. de Nat.
Deor.*

Iob.

*Plato Moscs.
Atticus.
Gen. 1.*

other opinions, as his Scholler *Alexander* to conquer other Nations.

Aquinas.

Gen. 1. 27.

Gen. 2. 3.

Esay. 65. 17.

Ier. 31. 22.

The word *Create*, in Scripture is taken by the Schoolemen & Fathers diuersly, *pro perfectione ex nihilo*, In the Image of God he created man: *pro generatione ex propria substantia*: These are the generations of the Heauen and the Earth, as in Genesis. *Pro renouatione*, as in Esay. I will Create a new Heauen, and a new Earth; *pro donorum Christi infusione*, as in the Ephe. 1. 13. Created by his spirit to good workes: *pro filij Dei incarnatione*, as in *Jeremy*, The Lord hath created a new thing, a woman shall compasse a man. And in this place *pro regeneratione*, as some, *pro iustificatione*, as others. Improperly it is vsed many wayes, as either that in our Anniuersary Act and Commencement of the Vniuersities, *the Creation of our Doctours*: or as at this feast the word is vsed for the Royall inuestiture and Creation of the most noble Prince. But to returne to our purpose.

Regeneration may fitly bee called a *Creation*; In the one, the other is shadowed: In *predestination* the huge and vast deepe, the darke forme whereof can hardly be discerned: In *vocation*, the seperating of light from darknesse, of knowledge, from ignorance in the soule. In *iustification* the Sunne is created, the beames of grace begin to shine. In *glorification*, the new *Adam* is framed after the image of God, and placed in the Paradise of immortality: *Dauid* had tasted of these riuers
of

of Paradise, he had beene prædestinated, called, iustified, but now these streames and currents were dried vp, his forme was in a *chaos*, his sinne in a cloud, folly had polluted his eyes, filth had possessed his thoughts, bloud had defiled his hands, shame had couered his head, sinne had prophaned his heart, not onely, no whole part in his body, but no whole part in his soule, no meanes to cure him, to create him a new. There was a time when he cryed out *Concaluit cor, et exardescit ignis*, my heart is hotte, and the fire is kindled within mee. But now his heart is cold, the fire is quenched, the spirit is departed, his soule is expired, and he is euen as a dead man, *Corpus inane animæ*.

Psal. 39.3.
Aust. in Psal.

Of *Hermotinus* it is recounted that hee sometimes lost his soule, that it would depart from him at times, and come home againe: such was *Dauids* state, he was in a trance, not a slumber alone, but a strange Lethargie: *Jonas* that slept so fast, when the waues, windes, stormes, out-cryes of the Saylers, stretchings of the tacklings, the Sea, the ship, the Heauens could not awake him: *David* slept as soundly as he did, dayes, weekes, moneths, a whole yeare, he had in the course of his life many enemies; *Saul* warring, *Shemei* rayling, *Doeg* intrapping, *Philistines* betraying, *Absolon* rebelling, *Adoniah* vsurping, but all these not so great, as the two enemies that had set now vpon him, besieged him, boorded him, possessed him, adultery and murther: adultery had

C

adul-

Bernard ad
Eugenium.

adulterated his soule, and murther had almost murdered his heart: hee was almost in that sorrowfull state that Saint *Bernard* describeth a hardned hart, which be it extimulated and exulcerated neuer so much, yet will not be cut with compunction, nor softened with loue, nor moued with mercy, nor allured with intreaty, yeeldeth not to threatnings, vnthankfull for benefits, vnfaithfull in Counsels, vnmercifull in iudgments, shamelesse in dishonesty, wretchlesse in danger, in things apertaining to men voide of humanity, in matters concerning God full of temerity, vnmindfull of what is past, negligent of what is present, improuident of what is to come. Such almost was this heart of *Dauid*, as secureles, and carelesse as any hart could be: Idlenesse had vshered Concupiscence, Adulterie and blood reuel'd in his Court, nay in his heart, in the vilenesse of his thoughts, hatefull to God, nor the filthinesse of his mind, hurtfull to himselfe, nor the sight of his subiects, nor the obseruation of his seruants, nor the blood of *Vriah*, nor the great belly of *Bethsheba*, nor the crying of those two cursed twins, Adulterie, and Murther, could cause him to feare, till that *Nathan* had raised him, and the new spirit had created him.

Exod. 10. 20.
Mat. 2. 16.

Dan 5. 27.

No maruaile, though *Pharoah* adde sinne vnto sinne, or *Herod* ioyne massacre to ambition, or *Nebuchadnezzar* ioyne pride vnto bloud, or *Nero* ioyne villanie to mischiefe, or *Catiline* serue to ioyne ruine to ryot, or the wicked ioyne the cart-ropes

ropes of iniquity to the cords of vanitie, when the bowels of Gods elect, shall be so filled & possessed with carelesnesse. What shall refraine the wicked from sinning desperately as *Cain*, rebelliously as *Saul*, presumptuously as *Pharaoh*, aspiringly as *Lucifer*, trecherously as *Judas*: when *David*, a man after Gods owne heart, his Psalmodist, his Organist, his Prophet, his sweetest singer of Israel, should so offend the God of Israel, and need such a transformation?

But the doctrine herein for vs all, is this, that though the godly may be in a traunce for a time, and the fit of that sinfull feauer so strongly handle them, yet the Lord hath a mind to relecue them, and a power to reuiue them. *David* had the *Practique* of this *Theorique*, in all his soundings he sendeth to the well of *Bethel*, flieth to the cittie of refuge, the Wel of Gods fauour, the cittie of Gods power, he remembred euen now, when his soule is brought to the vttermost pit, nethermost hell, yet by his respiration, by Gods inspiration there is life in him, he sigheth out, and groneth out, *Create in me a new heart*. That, as in the *Acts* when *Eutiches*, ouercome with sleepe, fell downe from the third loft, *Paul* spake, *Trouble not your selues, for his life is in him*: so may I speak vnto you all, *Right Reuerend, Right Honorable, and welbeloued, that beare me this day*, though ye haue seene *David* in his folly, in his fall, & that Scripture hath vncouered his nakednes so far, that he seemeth to be dead and buried, and to

Doctrine.

Act. 20. 10.

Austin
Ambros.

Reu. 1. 18.

Ioh. 17. 12.

1. Ioh. 3. 9.

Irenaeus.

smell in the graue, as the Fathers expound that of *Lazarus* 4. daies; the 1. day by conceiuing sinne, the 2. by consenting, the 3. day by comitting, the 4. day, by continuing in sin, yet there is life in him, and as *David* was a type of Christ, so the words spoken of Christ may be true of *David*, *He was dead, but is aliue*, and he shall liue for euermore: for whom God loueth, he loueth vnto the end: all the deuils in hel, all infernall complices cannot raze one of Gods seruants out of *the booke of life*. None of them shall be lost, though the sownings of their faith cause them sometimes to draw their breath so inwardly to it self, that no man can perceiue it, yet the goodnes of God shall embrace the, as *Paul* did *Eutiches*, their life in them, their seed is in them. *Salomon* in the trance of Idolatrie, *Jonas* in the trance of recusancie, *Jeremy* in the trance of impatiency, *Peter* in the trance of apostacie, *Thomas* in the trance of infidelitie, God shall in these haue a blessed purpose, both to such as are in these spirituall *Apoplexies*, and to others.

Ireneus giueth 3. reasons in respect of vs, why the infirmity of the Saints are Chronicled in the book of God: 1. to giue vs warning, that both they and we haue but one God, who was euer offended with sinne, how great soeuer the persons were that wrought it. 2. to teach vs to abstaine from sin: for if the ancient Patriarcks who went before vs, both in time promise, couenant, loue, & grace of God, and for whom (sins being yet not so many) the Son
of

of God had not suffred, if they bare such reproches among their posterity, that their corruptions are registred, what shall we sustain, that liue in a brighter and later age of the world, and haue continued beyond the comming of the Lord Iesus. 3. to giue vs warning and instruction, that there was a cure behind, the sacrifice of the Lambe which was not then slaine. but for such as sin now, Christ dieth no more, no more sufferings, no more satisfactions. And as another well noteth, If that an apple, a wedge, a bribe, the turning back of the eye in *Lots* wife, smile of the countenance in *Abrahams* wife, discontent once in *Miriam*, false fire once in *Corah*, and the like, if these deserued such punishment, what shall our customary sins, open and secret, of the eye and hand, in word, in works, priuate within our owne tent, publike to the great Eye of heauen.

S. *Austen* handling the point vpon this Psalme, maketh this enarration, *Commissum atque conscriptum est*, it is done and written, not for thy imitation, but for thy instruction, to informe thee thus much, that if thou takest the wings of the morning, & fly from one end of the earth to the other, thou canst not find a soule so pure that hath not find, the chiefest, greatest, strongest, wisest, goodliest, godliest, haue fallen; Patriarckes, Prophets, Apostles, Martyrs, Confessors, stars, Angels, al haue sinned, yea and some so fallen, that they neuer rose again: sinne thou not, that thou maist rise; but so rise from sin, that thou maist neuer fal againe. Feare, O feare

Austin in *Pla*
51.

Bernard in
Cant.

the fall, swallow not the hooke of delight, *Conscientia, contristans scientia*, as Saint Bernard doth etymologize the word, Conscience will follow, if sin be the Prologue, shame wil be the Epilogue, the woorme, the whip, the scourge of conscience will feare thee, she is marked and obserued by her owne eye, though no other eye perceiue her, followed and chased by her owne foote, though nothing in heauen or earth pursue her, shee fleeth, feareth, and yet stingeth and fretteth, and hath a thousand witnesses within her owne breast when she is free from all the world: Happy then if the conscience finding her misery, seeke the promise, the promise take hold on faith, faith aske praier, praier aske God, that God heare, and mercy answer, that againe, *we may be created in holinesse and righteousnesse all the daies of our liues.*

*Triplex Creatio
Spiritualis.*

Albertus in
Comp. Theol.
Eusebius.

This Creation is spiritually wrought, first by Baptisme, the character of Christians, marke of the Church, signe of the Chosen, oth of the Saints, liuery of the Seruants, assurance of the Sons of God, *A peccato mundans, Pœnam relaxans, rationalem illuminans, Concupiscibilem ad bonum inflammans, Characterem inueniens*, as Ratisbonensis collecteth the power and vertue hereof. *Constantine* neuer Baptised before hee was dying, and *Dauid* neuer so baptised as heere, when he was almost dead, and then in his last gaspe, *wash me, cleanse me, purge me.* Neuer any a more true knight of the Bath then he, hee had the waters of Iordan, pooles

pooles of Shiloan , fountaines of Lebanon, springs for the Spring, and fall of the leafe: But our *Baptisme* doth create vs anew, no sacrifice or sacrament of the old law so powerfull, they were but remembrances gratulatory, no oblation propriatory, but this so energeticall as that the forme and frame, soule and body bee changed: It is the great seale of the Charter of heauen which is proclaimed *Omnibus Christi fidelibus*. To all the Christian people of the world.

Secondly wee are Created by *Grace*, *Grace* is shed into our hearts. The distinctions of *Grace* among the *Schoolemen* will be harsh to many in this assembly, but all must know that in this wee must acknowledge with the Prophet, *Grace, Grace, all is Grace, even that fountaine opened to the house of Dauid*. For our righteousness cannot Create vs, no more then we can Create it, for had we *Iustitiam Gentilium*, it were but vaine and Philosophicall, had we *Iustitiam Phariseorum*, it were but shadowy and legall, had wee onely *Iustitiam Viatoris*, it were but imperfect, and casuall, no sparke of our owne can enflame vs, onely *Grace* can Create vs: A sweeter word then *Grace* was neuer vttered, *Miriam's* Tabrel, *Asaph's* Trumpet, *Ieduthun's* Neginoth, *Dauid's* Cimbells, *Salmons* Songs, the *Spouses* sonnets, neuer made sweeter melody, then this beloued voice of the beloued *GRACE*. It is the *Balme* that runneth from the head to the beard, and from the beard vnto the skirts of

Gratia gratia data.

Gratia gratum faciens.

Gratia praeuen.

Gratia subsequens.

Zechariah,

13.2

of the garment, it is *Jordan* that maketh glad the City of God, it is the robe of righteousness that couereth the whole man, & God giueth liberally thereof to euery one, *Gratiam dat, datam conseruat, conseruatam multiplicat, multiplicatam remunerat*, giueth Grace, freely, conserueth Grace giuen, multiplieth Grace conserued, and rewardeth Grace multiplied. *Creati sumus per gratiam*, we are Created by grace.

Thirdly, *Creati sumus per penitentiam*, wee are Created againe by Repentance, it is the spring of the life of man, the budding of the figge tree, the reuiuing of the withered lilly, that as the *Swallow* reneweth sight, the *Eagle* reneweth youth, the *Hart* reneweth strength, so *Man* by repentance casteth of the sinne that presseth downe, and is againe Created and restored, purged, washed, sanctified.

This *Creation* requireth many conditions as the Fathers obserue: for Repentance must bee *tota*, wholly, with all the heart. Secondly, *Amara*, bitter, make lamentation, and bitter mourning. Thirdly, *Voluntaria*, voluntary, come freely, and willingly vnto the Lord. Fourthly it must be *Accelerata*, speedy, deferre not to pay that which thou hast paied vnto God. And fifthly it must be *Continua*, continuall and perseuerant, if thou hast put off thy coate how shalt thou put it on? If thou haue washed thy feet how shalt thou defile them? Thus obseruing the conditions & binding thy

Plyn. Nat. Histor.

Psal. 103, 5

Aust. in Psal. Alber. de sacr.

Joel 2, 12

Ier 6, 26

Wisdom 6, 18

Eccles. 5, 3

Cant. 5, 3

thy selfe by this obligation thou shalt be Created as *David* was.

If wee should looke vpon him, when he was taken from the sheepfolds, from following the *Ewes* great with young, from being so meane in his brothers eyes, nay in his owne eyes, euen then when his fathers house was of the poorest in the Tribe, him-selfe the least of his family, lowest of brethren, and if after wee shall behold him aduanced from being a Shepherd to follow sheepe, to bee *ΠΟΛΙΤΗΣ ΚΑΙ ΠΟΛΕΥ*, a shepherd to gouerne and lead people, from being the meanest of his bretheren, to bee Lord, and then to change his coate for a Court, his sheep-hooke for a Scepter, to become wiser then his teachers, greater then his enemies, more puissant then *Saul*, more victorious then *Ammon*, more honoured then the Aged; this in the eye of man was a new *Creation*, but yet not to bee compared with this: Then his state was changed from poore to riche, now his soule is changed from sinfull to a sanctified state. And being so Created againe, the words of the Psalmes may fitte him, *O well is thee, and happy shalt thou bee, thou art fairer then the children of men, full of grace are thy lips, because God hath blessed thee for ever.*

Homer.

The vse of this is to direct vs to a due regarde of our corruption, who haue neede so to bee reformed in our liues: and yet in this consideration euen to behold the mercy seate, the throane of grace, from whence by the powerfull operation
D of

Vse.

August.

Solinus.

of Gods spirit we may be created. *Vides miseriam agnosce misericordiam*: doost thou behold thy misery, acknowledge Gods mercy euer able to change thee, and to purge thee from actual deprauations, and natural corruptions, from thy many, mighty, heauy, filthy, bloody, crying finnes: and therefore to call frequently to God, to pray heartily for this reformation, to pray that wee may powre in our prayers: for as the stone *Dialetes* is said to loose all her excellent power and operation if put into the mouth of a dead man, so *Prayer* if put into a mans mouth whose heart is dead, or whose hand is vncleane, it looseth all the soueraine properties. Some of the Fathers haue deciphered the three Theologicall vertues of faith, hope, and charity, by the three that attended Christ at the transfiguration on the Mount, and at his agony in the garden, *Peter, Iames, and Iohn*; *Peter* by faith, *Iames* by hope, *Iohn* by loue: If thou didst imagine thy selfe to haue all these three, and hadst not the power of *Prayer*, it were nothing: Not to speake of the efficacie of hope or loue, the wonders of faith be many, to remoue mountaines, to quench the fire, to stay the windes, to resist enemies: *Prayer* hath all these, it remooueth mountaines, thy finnes bee as Mountaines before the Throne of G O D, it remooueth them further from thee, then the East is from the West, it quencheth fire, if the fire of lust kindle within thee, by *Prayer* thou mayest quench thee, if the

the windy storme of any deiected desperat thought do blow within thee, pray vp, *Lord let thy enemies bee scattered*: if the Diuell, world, and flesh, set vp on thee, yet by this thou shalt put to flight all infernall complices. It opened and shut heauen, it brought plenty and dearth, drought and raine, and will if thou bee acquainted with her, be the sweetest companion that euer accompanied any on the face of the earth, to say no more, it will preferre thee, and *create* thee heire apparant of the kingdom of Heauen.

The festiuity of the *Creation* now celebrated, should infuse greater spirits into vs then heretofore, such occasions of ioy to vs, of happinesse for vs, such triumphes, applauses, Iubilees as these, do draw from vs gratulation and acclamation, in that *God hath not onely giuen his iudgements vnto the King, but his righteousness to the Kings sonne*, leauing such a hope for the young, such a comfort for the old, such happinesse for all; such a young *Ptolomey* for studies and Libraries; such a young *Alexander* for affecting martialisme and chiuallrie, such a yong *Iosiah* for religion & piety. This should stirre vs vp to acknowledgement of Gods mercies by his Highnesse, and mooue vs to a spirituall ambition, for our owne happinesse: That as in such honorable state he is to be created PRINCE of so great place here on earth, by *his Purple robes, Sword, Signet, Golden Staffe*, (the earnest of his glorious and triumphant royalty in Heauen)

Psal. 72.1.

Reu. i.

so seeing God hath *Created vs Kings and Priests*, as Saint *Iohn* speaketh, we should desire the benefit of this spirituall *Creation* to put on the robes of righteousness, the sword of the spirit, to receiue the staffe of protection, to be placed as signets on Gods hand.

Esay. 9. 6.

Ier. 31. 22.

Aug. de Temp.

Bernard. de Incarnat.

Jerome.

Aug. de ciuit. Dei.

There was a *Creation* of a Prince in Scripture, but it was the poorest and meanest that euer was. The Prince his name is found in *Esay*: *The PRINCE of Peace*, and of his creation mention is made in *Jeremie*: *The Lord hath CREATED a new Thing on the earth*, it was new indeed as *Augustine* confessed, *a seculo non est auditum*, neuer since the beginning of the world was the like newes heard, and *Bernard* stood at an amazement at this *Creation*, there was *Lux non lucem, verbum infans, aqua sitiens, panis esuriens*: At that *creation* there was a light not shining, the word an infant not speaking, the water of life thirsting, the bread of life hanging, God himselfe descending, and the Creator Created, if I may so speake. A body hast thou Created saith the Psalmist, a body without sinne, to endure the sufferings for sinne, and to vndergoe all the torments that the vnbounded inuention of hell could deuise: This was a new thing, *Novum et omnium nouitatum nouitas supereminens*, saith *Jerome*, such and so merueilous, miraculous & extraordinary a nouelty as the world of worlds cannot yeeld the like president. Let the *Sibills* speak of their new *Rutilans Sydens*, the Astronomers of their new

new starres in *Cygnos & Serpentario*, let the Imaginaries find out a new *Vtopia*, the Cosmographers their new-found *America*: let *Pancirolla* write whole volumes *De nouis Repertis*, and *Mercurius Gallobelgicus* (the worlds Post-master for newes) supply newes euery yere, yet no like newes to this, no *Creation* since the first *Creation* of the world like to this, the *Court* then to lie in a poore *Inne*, the *stable* to be the *bed-chamber*, the *cratch* the Royall pallat; *Winter* and *Hunger* to attend, and yet the *Visemen* to offer, *Angels* to honour, *Shepherds* to sing of him, *Oracles* then to cease, *Deuils* then to tremble: this was a New, a strange *Creation*.

To *Zebedees* children *Christ* answered, *Ye cannot be baptized with the Baptisme wherewith I must bee baptized*: so I may say, wee would be loath to bee CREATED in that order, that he was CREATED. But let it be our morning and euening prayer, that we may be created according to his likenesse, that as he of *God* became man, so we of men may become the sonnes of *God*. Delay not, it is daungerous; presume not, it is perillous: *Dauid* sought it and found it; vnlesse thou seeke it with heartie prayer, thou maist seeke it and not find it: *Huic fit misericordia, tibi non fit iniuria*, though he shewed great mercie to *Dauid*, and will not to thee, he doth thee no iniurie. Take heed least impenitencie cause him to prooue a wrath-reuenging *God*, and let no man continue in sinne, that *grace* may abound: Reprobates, *Deuils* can do no more, if any do so, he may

Austin.

sleepe his euerlasting sleepe of sinne, neuer be war-
 ned, neuer be wakened more: God may say to thee
 as he said to the Disciples, and pronounce that sen-
 tence against thee for thy sleepe of the soule, as he
 did to them for the sleepe of the bodie: *For hence-
 forth sleepe and take thy rest, till thy eyes sinke into
 the holes of thy head, I will neuer come, nor send, nor
 call, nor waken thee, the night shall compasse thee,
 and the pit shall shut her mouth vpon thee.* In our
 Church Lyturgie, which is in these daies like to
Christ crucified between two, there is a most com-
 fortable promise drawne from Scripture, *At what
 time soeuer a sinner doth repent of his sinnes from
 the bottome of his heart, God will put away all his wic-
 kednesse out of his remembrance:* thereupon many
 take their pleasure, and glut themselves with sinne,
 referre all good thoughts till the last houre, neuer
 put their hands into their bosome, to see how lea-
 prous they be, their mouthes continue to bee the
 vents to breath forth the putrified fauour of their
 soule, their eyes the windowes, their eares the
 doores of destruction, their vnderstandings
 flauies to their willes, their willes common curtizans
 of pollution, their memories the table-booke of
 their corruptions. O miserable and fearefull state
 of such! If any at any time, in any case had reason
 to crie with *Dauid*, these haue [*Create in me a new
 heart.*] And so much of the first part, *Create in
 mee.*

Secunda pars.

The part to be created, is the heart, [*Create in
 me*

me a new heart] As is gold among the mettalls, the sight among the senses, the Nerue Opticke among the sinewes, so is the heart among the members, and yet of the heart *Jeremy* complaineth, *The heart of man is deceitfull and wicked about all things, who can know it, Ier. 17. 9.* And although the heart be so little, as that it will scarce serue a Kite for a baite, yet the windings and turnings in the heart containe many *Meanders*. The Heathens accounted it the Sunne of the bodie: for as in the middest of Heauen the Sunne is situated, which enlighteneth all things with his rayes, and cherisheth the world, and the things therein contained with his life-keeping heate, so the heart of man, the fountaine of life and heate, hath assigned to it by nature, the midle part of the bodie for his habitation, from whence proceedeth life and heate vnto all the parts of the bodie, as it were into riuers, whereby they bee preserued and enabled to performe their naturall function. In Diuinitie wee shall finde it to bee *Sacram Palladis arcem*, the seate of reason, the Metropolis of the soule, the Sanctuarie of the mind, the Arke of the vnderstanding, the Temple of faith, the holy Place of the *holy Ghost*, so that with a good heart there is euer a wise tongue, a diligent hand, a warie foote, a watchfull eye, an attentiu eare, and a humble minde, this beeing like the great wheele; in a watch, all the lesser depend vpon it, the tongue wil not praise, vn-
leesse

Andr. Lawr.

lesse the heart do loue: the eare will not heare, vnlesse the heart do mind: the hand will not giue, vnlesse the heart do pittie: the foote will not go, vnlesse the heart do striue: the heart like the Iudge giueth the charge; like the Captaine giueth the onfet: it is the warning peece of the castell: when the heart is prepared, the senses ate readie to perceiue, the imagination to represent, the knowledge to forme, the wit to find out, the reason to iudge, the memorie to conserue, the vnderstanding to apprehend, and so of all the other faculties.

Saint *Austin* defineth the heart to be the seate of the soule, and the soule to be the whole inward man, wherewith the masse of clay is quickened and gouerned, and held together, changing her names according to her sundrie offices which she beareth in the bodie: when she quickeneth the bodie, shee is called the soule: when she desireth any thing, the will: for knowledge, the mind: for recordation, the memorie: for giuing life, the spirit: for apprehending outwardly the sense. All starres receiue light from the Sunne, so that if the light be darke, how great is this darknesse. In the Temple there was the Altar and the Cenfor; a Christian must haue both; the Cenfor is the tongue, it polisheth the best operations of the senses, and is the Embassador, Speaker, Interpreter, between God and man: but the heart, the Altar, is of more honour: for howsoeuer the *Romaines* so much honoured the hand, and *Esop* preferred the tongue, and the Optickes

tickes the eye, and the Anatomists the head, yet *God* of all other parts desireth the heart: and therefore *Dauid* so much prayeth for the *Creating of a heart*.

The languishments of the bodie be nothing to the soule: as the soule is in comparison of the bodie full of glorie, so is the grieve of the soule more full of inward miserie, and therefore the hazard of the soule more to be feared, and the safetie of the heart more to be tendred. In the greatest distemperature of *Dauid*, when his bodie was so ill affected, no health in his flesh, no rest in his bones, his loynes filled with a sore disease, his wounds putrified and stunke, the marrow and moisture quite dried vp, when he was almost dissolued into the dust of death, yet his soule might haue beene safe and sound: but if the soule be sicke, can the bodie haue any comfort? it was ill with those that cryed out in Scripture, *My head, my head*: and another, *My belly, my belly*, but when they cry out of the heart, of the soule, all will be out of tune.

Psal. 38. 2.

The *Italian* obserueth by a Prouerbe, that the *Germans* wittes dwell in their fingers end; and so must all true goodnesse, it must haue a descent from the heart to the hand: for when the heart doth indite a good matter, the hand will easily bee the penne of a readie writer.

The *Anatomists* obserue, that there bee strings that passe from the heart to the tongue,
E and

and so what the heart thinketh the tongue vttereth, then the eare heareth, the eye obserueth, the tongue prayeth, singeth, praiseth, recordeth: and howsoever the tongue be in the highest part of the bodie, and yet is the speaker of the lower house, it deliuereth onely that which the nobler parts haue agreed to, nothing but that which the hart and the faculties of the soule haue determined. And as all good commeth from the heart, so all good that commeth to vs, commeth into the heart: it is the Schoole Maxime, *Virtutes Theologicae non sunt in nobis per acquisitionem, sed per infusionem*, the acquisition of the head cannot obtaine faith, hope, charitie, it must be the infusion into the heart: for as Biel teacheth of faith, *Fides est non suasa sed inspirata*, not perswaded, but inspired: so of the other Theologicall vertues, and of euery good and perfect gift it is infused by the Father of light into the heart. So that God dwelleth in the soule, and the soule dwelleth as in his *Metropolis*, in the hart. And this caused *Dauid* to require *the new heart, the good heart*.

The doctrine hence proceeding is, that a good Christian must euer pray, and study, to keepe his heart vndefiled; and if it chaunce to bee neuer so little polluted, presently to wash it, to cleanse it: for the heart is the inner side that is to be purged, it is the Parlour where the *Sauour* will eate the *Pasceouer*, it is the *Gedeons fleece*, the *Gosben*, the *Chanaan*, the *Temple*, the *Sanctum Sanctorum*

Sanctorum of the Temple. It is the inner roome, the
Treasurie, the Tower, the Arke; here dwelleth
zeale, of *Elias*, for zeale in Christianitie is *ignis
sanctus*: next zeale dwelleth knowledge, of *S. Paul*;
for zeale without knowledge is *ignis fatuus*: here
dwelleth faithfulness, as in the *Pastor of Smyrna*,
for faithfulness to the truth is *suffimentum redo-
lens*: and next faithfulness dwelleth charitie, as in
Saint Iohn; for faithfulness without charitie, is
suffitus non redolens, sed olens: here dwelleth pra-
ctise, as in the *Niniuites*; for practise is *stella lu-
cens*: next practise dwelleth perseuerance as the *Co-
rinthians*; for practise without perseuerance, is but
Stella cadens: here dwelleth beleefe in God as in
the *Disciples*; for beleefe in Christianitie, is *lucerna
ardens*: next beleefe dwells loue in God, as in the
Psalmist; for beleefe without loue, is *Cymbalū tinni-
ens*: here dwelleth obedience as in *Abraham*; for o-
bedience is *virga consolans*: next obedience dwel-
leth patience, as in *Iob*; for obedience without pa-
tience, is *baculus non dirigens*. In a word, in this Pa-
radise is the tree which *Hugo* describeth, *Arbor bo-
nitatis quæ per timorem seminatur*, the tree of
goodnesse which is set by feare, strengthened by
faith, watered by grace, germinated by godlines,
will waxe greene by hope, will fructifie by loue, will
build by learning, will blossom by long-continuing,
will grow ripe by patience, and the fruite of life will
be gathered at death, the fruite of grace now, and
of glorie hereafter; for these differ, but, *Tempore*

*Hugo de San-
cto victore.*

& loco, but in time and place, as the Schoolemen speake: then euery honest vnmasked Christian may say as *David* did, *Cor meum dilatasti*, thou hast expatiated my heart, a great doore is open, and here dwell *mercie*, and *truth*, and *righteousnesse*, and *peace*, and *ioy* in the *holy Ghost*. In such a sanctified heart, there dwels not the affectation of the titles of the world, which bee but *folliaterra*, the liuelesse leaues of the earth; or the desire of the fortunes of the world, which bee *Lollia terra*, the emptie windie chaffe of the earth; or the earnest seeking for the wealth of the world, which be but *Illia terra*, the exenterated guttes, and garbage of the earth; or the prosecution of the pleasures of the earth, which be but *Lillia terra*, the fading, falling, failing, strawing-flowers of the earth. All these haue not habitation or commoration here; the good HEART (with Saint *Bernard*) counteth them shadowes, and in accounting them so, it thinkes too well of them: for there is much excellent Arte in delineating a shadowe: or it thinketh them dreames, and sleeps, as *Chrysostome*; and this thought is also too good; for in sleepes there bee much ease and sweete comfort: or holdeth them with *Sirach* to bee smoakes, and that censure also is too good for them, for in incense there is sweete sauour in smoakes: or further with *Nazianzene*, calleth them follies, and this, as the rest, is too good a name for them: for *Erasmus*

wrote

Bernard.

AELIABISTOR.

Chrysost.

wrote much in the praise of Folly. And therefore vpon little aduise, concludeth with *Saint Paul*, that they bee *σχεύα*, *Stercora*, dung, and filth, and stench, *Adams Apple*, *Esaus* broth, *Babilons* Cuppe, *Iudas* soppe, the Sorcerers Serpents, the Spiders webbe, the Cocatrices Egges, the waters of *Tema*, which in a moisture swell, & in a drought faile: All these cannot fill the heart; *Orontius* describeth the world in the forme of a Hart, and leaueth many spaces voide in the figure of the Hart, that cannot be filled vp with the world, for a Circle cannot fill vp a Triangle, so that *the heart is more then all the world*; nothing can fill the heart but God; the parts of the heart be a *Trinary*, and nothing can fill vp this *Trinary*, but the three persons of the *Trinity*.

Philip. 3.

Ecclesiast. mencioneth a vaine heart, *Esay* a barren heart, *Jeremy* a deceitfull heart, the *Psalmist* a sinfull heart, *Paul* a double heart, *Moses* a hard heart: But *Dauid* desireth *the new, the cleane heart*, When the Sunne riseth, then the beasts arise from their dens, the Fowles from their nests, and men from their beds. So when the *Heart* setteth forward, all the members will follow, nothing will stay after the *Heart*, but as the eyes of seruants looke to the hands of their Maisters, and the eyes of hand-maides to their mistresse, so the members of the body waite vpon the *heart*, vntill the Lord haue mercy vpon vs, and therefore *Christ* spake, Make cleane within in the *heart*, and all will bee

Math. 13. 26.
Luke.

Ephe. 5. 19.

Pro. 23. 26.

Math. 27. 42.

1. Kings 5.

Gen. 34. 12.

Gen. 4. 2.

Math. 5. 20.

Psal. 26. 12.

Psal. 88. 9.

Psal. 25. 15.

Psal. 108. 1.

Psal. 42. 1.

Esay 42. 9.

Ier. 31. 31.

cleane; and therefore the *Publicane* beate vpon his *heart* as if hee were angry that it waked not all the rest: therefore *Saint Paul* speaketh, Make melody to the Lord in your *hearts*, shewing that the members make a sweete harmony, when the *heart* is in tune; and therefore *Salomon*, Gods Purueyor, cryeth for the *heart*.

If *Pilate* had washed his *heart* when hee washed his hands, hee had beene as cleane as *Namman* comming out of *Jordan*: If the *Sichemites* had circumcised their *hearts*, when they circumcised their flesh, they had saued their soules when they lost their liues. If *Caine* had offered his *heart*, when hee offered his fruites, his offering had beene as acceptable as *Abels*: If the *Pharisey* had lookt into the in-side, as well as to the out-side, his *heart* had beene as cleane as his hands. It is not enough to say my *foote* standeth vpright, or my *hands* I stretch forth towards thy holy Temple, or mine *eyes* are euer toward the Lord: or mine *eares* O Lord hast thou opened: or O God my *Tongue* is prepared. But as the HEART desireth the water-brooke, so longeth my HART after thee O GOD, so beeing renewed in heart, the heart shall bee capable of a new Soule: the Soule of a new body; that body of a new garment, that garment of a new girdle: And the Christian being so altered, and changed, and reformed, and CREATED a new, GOD will manifest to him those new things in *Esay*; those new Couenants in

in *Jeremy*, those new Commandements in *John*, those new Testaments in *Matthew*; those new liuing wayes in *Paule*; those new beleeuing hearts in *Ezechiell*, to make them new Creatures, yea new men, to giue them new names, and to make them capable of a new Heauen, and new Earth.

John. 13. 14.
Math. 26. 28.
Heb. 10. 20.
Ezech. 18. 31.

The vse of this is, to exhort euery one in this great and Honourable assembly, to leaue off the iniquitie of his heart, and to bee changed by the renuing of his minde, that hee may prooue the good will of GOD, acceptable and perfect; Cast of the Morian skinne, expunge the Leopards spottes, flye out of *Babell*, haste out of *Zodome*, Goe not back, looke not back, but for euer Consecrate thy selfe, thy soule, thy body, to thy GOD, and *let his word dwell plenteously in thee in all wisdom.*

Col. 3. 16.

You my Brethren, now admitted into the sacred function of the Cleargie, remember this, Preach this, practise this, *Let not a white hayre of lightnesse bee found vppon your blacke garments, nor a blacke spotte of filthinesse polute your white surplises*, take heed of the moate of *Schisme*, and beame of *superstition*; let your Garments haue the high Priests *Pomegranates*, as well as *Bells*, your Lampes be as well inwardly *burning*, as outwardly *lighting*, and neuer be weary of the worke of the Lord, in as much as your labor is not in vain in the Lord,

1. Cor. 15.

Reuel. 1. 5.

Lord, and he that promifeth wil performe, though in this laft and worft age, he that hath stepped but two fteppes from the dunghill, fuch whole fathers *Job* would not haue placed with the Dogges of his fheepfold, though thefe crauen gallants bee ready to abafe and abuse this facted *Calling*, yet remember yee that *Chrift Iefus* in his owne perfon, hath dignified this profeflion, and at this day there is no *Prince* in the Chriftian world, but hath in him fome part of a *Prieft*, befides that *Chrift Iefus* hath, in wafhing vs all from our finnes, made vs *Kings* and *Priefts* to God his *Father*. Thinke vpon this dignity, praetife that duty, and fo *the Lord be with you, and with your fpirits*.

All of you my beloued heare the fumme of all: you that come to be either fpectators, or neceffary attendants at this great folemnity of the CREATION, powre forth your praiers; Firft for the moft gracious PRINCE, who is to bee *Created*, that hee may answer all thofe worthy expectations of him, and bee as renowned as *Solomon*, that preaching Prince, or *Constantine* that praying Prince, or *Theodofius* that religious Prince, or our moft Religious, Gracious, Zealous, and miraculoufly-preferued Soueraigne, who hath fo happily by Peace blessed vs, and fo worthily by his Pen conquered his enemies: And if for *Nebuchadnetfar* and *Balfhaffar* his fonne, prayers were appointed to bee made when they were Heathens and oppref-

oppressors, much more now are prayers to be powred forth plentifully, for our most *sacred Soueraigne*, and his *Princely Sonne*, that their daies may be as the daies of heauen, that in their time the righteous may flourish, and there may be abundance of peace so long as the Sunne and Moone endureth, that they may deliuer the poore when he cryeth, the wearie also, and him that hath no helper, they may liue, and vnto them may be giuen of the gold of Arabia, their names may endure for euer among the posterities, which shall be blessed by them, and all the people shall praise them.

And for our selues let vs celebrate this happie *Creation* with a *new Creation*; the Sunne renueth, the Moone renueth, the yeare renueth, the spring renueth, the morning renueth, this very houre renueth. Shall we continue old, dull, dead? The *Hart* renueth strength, the *Swallow* fight, the *Eagle* youth, yea the very *Viper* renueth and casteth his slough, shall we be worse then the *Viper*? Doe wee looke for new wonders, and make our selues new prodigies? Is the misery of the world such, that men will not be renued or anew created? vnlesse the course of the world be altered, or the pillars of the earth mooued, or the chambers of the deepe discovered? must the Sea diuide as to *Moses*? or Iordan flie backe as to *Irael*? or the Sunne stand still as to *Iosuah*? or goe backe as to *Hezechiah*? or a voice be heard from heauen as to *Paule*? The Lord doth vse ordinarie meanes, the preaching of the

F Gospell,

Gospell, but extraordinarily: if it pierce thy soule, thou art new *Created*, God rather desireth bleeding hearts, then itching cares. If thou finde this word to be powerfull in thee, and to moue in thy soule as *Iohn Baptist* leaped in his mothers wombe, Take vp thy bed, and rise, and walke, thou art healed, thou art this day *Created*, make much of that sweet Nightingale in the cage.

Christ goeth home with thee, and will enter, dwell with thee, and thou shalt serue the Lord in righteousnesse and holinesse all the dayes of thy life: practise this, and pray for this, and cry euery man vnto God, *Blessed be the Lord God of Israel, who onely doth marueilous things, and blessed be the name of his Maiestie for euer and euer: And let all the people say, AMEN.*

FINIS.



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